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OLD AND NEW.

"For now I see the true old times are dead."

THERE is always among men and nations a kind of regret for the past. We miss in the present some advantages or virtues with which the past was well acquainted; and so we talk loudly of the degeneracy of modern days, and represent the Golden Age as behind us, rather than before. Now, we cannot be so incredulous of the goodness of God as to suppose that these things are really so bad as "backward-looking" men would have us think. In spite of all degeneracy, the world does advance in knowledge, in love, in virtue, and in right religion. The current of progress is steady, though it may be slow; and these counter currents are but eddies in the main stream. Hereafter—somewhere in the wide future—is to be that Golden Year, and true Millennium, which all men in their best moods hope and pray for.

But can it be denied, that, in many things, those who have gone before us in years have done so in the perception and practice of the truth also? Can we not often trace a real degeneracy? The reformer, fighting against the monstrous abuses of the Catholic Church, could, with the highest propriety, contrast his times with the pure and primitive days of the Apostles and early Christians; and religious men of the present time may, with the same propriety, reproach the apathy of their churches with the earnestness of former years.

These ideas have been suggested by the perusal of a little book, written, nearly a century and a half ago, by the famous Cotton Mather; a man, who, whatever else we may say of him, was the very embodiment of that Puritanism to which New England is indebted for her greatness and prosperity. The book is entitled "Directions for a Candidate of the Ministry," and seems to have been written specially for the author's son, though with a view to general application. No man in his time was better qualified to speak on this topic than Cotton Mather. Himself the son and grandson of ministers, the father of a minister, and living all his life (by no means a short or idle one) among ministers, he could speak with some show of authority; and he does so. It is not of the book, however, but of the tone and spirit with which it was written, that I would speak.

In all that we read of the early history of New England, and of that remarkable sect by whom it was settled, we cannot fail to be struck with the fact that their religion, with all its severity, was a great reality to them.

They did actually believe what they professed to believe; and they showed its fruit in their lives. Their prayers came from the heart, and in the service of God they knew no half-way measures. They might have lived quietly in England, if they could have stifled their consciences; but they chose, some to go to Holland and to the inhospitable America, others to stay at home and work in spite of the laws; and while the one branch founded the colonies of New England, the other brought about the Great Revolution. One can hardly contain his admiration for the strong determination, the unconquerable will, with which both these enterprises were carried out. "There were giants in those days," he thinks, as he looks at the course of such men as Cromwell and Vane and Milton, and the founders of Massachusetts. Few men ever did so much in so short a time: their labors, too, have had a permanent effect. The fabric of English liberty rests on the bold hearts of the English Puritans, and our fame and freedom have their root in the virtues of our ancestors.

And first among these virtues, as I have said, is the vitality of their religion. Perhaps we are the more impressed with this, because it is in such forcible contrast to the spirit of our own times. Members of Congress and regiments of soldiers, now-a-days, have chaplains who make regular prayers for their hearers in the mass,

by a kind of division of labor, — the men fighting or law-making, and the chaplain performing the devotions which they themselves could not find time to do. But the men of the Long Parliament, and Cromwell's iron soldiers prayed, each man for himself, as well as with their chaplains. What a camp that of my Lord Fairfax must have been, where, instead of the rude games and mad revelry of an ordinary army assailing the stillness of the night or the inactive day, were heard the low tones of some supplicant for the mercy of God, or some troubled soul

“Battering the gates of Heaven with storms of prayer,”

as Milton did by the death-bed of his friend! No wonder that such soldiers conquered in so many battles, and no wonder that they thought the Lord of hosts was on their side.

In New England this same earnestness of religious feeling prevailed in all its strength. “For Christ and the Church,” is the motto of the Puritan University at Cambridge, and this only expresses the general bent of their purposes. It was for the glory of God, and the advancement of his cause, as they understood it, that they endured the toil of planting a colony on these bleak shores. Their very errors and crimes were the fruit of this conscientious devotion to God's service. In converting Indians and whipping Quakers, in founding schools and banishing Baptists, or hanging the poor old women of Salem, they thought themselves equally obeying the command of Heaven. One cannot read a book of Cotton Mather's (who combined in himself the virtues and vices of his sect) without being constantly reminded of the wide difference between the piety of his times and of ours. With our Puritan, all interests must yield to that of religion. Her claims are fully admitted; or, rather, her privileges are joyfully proclaimed; and it seems the sole business of his life to find opportunities for serving God. You feel as you read, that this is the same fire that blazed in the breasts of those men who swept away the Cavaliers at Marston Moor and Worcester, and trampled royalty itself under their feet.*

* Hear what Cotton Mather himself says of Cromwell: “I do particularly advise you, that the mighty man, whom even his most bigoted and bitterest enemies confess to have been a matchless hero, has never yet had his history fairly and fully given; and when you read it given with the greatest impartiality wherein you have hitherto seen it, you may bear this in your mind, that the principal stroke of his character, and the principal spring of his conduct, is for ever defectively related.” Carlyle could hardly ask more.

The same spirit was in Mayhew and Cooper, and those brave divines who were not afraid to take the young child, Liberty, in their arms, as he lay in his noisy cradle, and baptize him in the name of their God.

Far be it from me to taunt Christians of the present day with their coldness, or to give undeserved praise to these old, unlovely apostles of Puritanism. The progress of the world has made their theology obsolete, and sincere worshippers of God no longer seek to honor him as these men did. There are still those — many and many such — who consecrate their lives to God as fully as ever men did, and who make their duty their pleasure and their aim. But is it not true, that, as we lack somewhat of the physical strength of our ancestors, and are less hardy, so we have fallen from their firmness of purpose, and are less earnest? Is not selfishness more universal and more unblushing than ever before; and the Church — professing to stand between God and man — less courageous? Where are the Mathers, the Mayhews of our age? Alas for us, if there are none such! for God has the same need of apostles now as then, or in earlier times, when Latimer preached in sinful London, or when Chrysostom thundered at Constantinople against empress and bishop.

In this blessed nineteenth century, when the word of God is better understood than ever before; when men's creeds are better images of his character and his love; when we recognize him as the Father of all men, merciful to all, — shame be upon us if we fall behind our gloomy ancestors in our labors for his cause, and in the sincerity of our worship. Shall we confess that Love is weaker than Fear, and throw discredit at once on ourselves and our fathers? Surely, in the larger light which it is our privilege and our reproach to enjoy, no follower of Christ should relax his efforts, but redouble them, that he too may be among those,

Who, rowing hard against the stream,
Saw distant gates of Eden gleam,
And did not dream it was a dream.

F.

TALES OF CHINESE WISDOM.

FROM THE GERMAN OF HERDER.

(Continued.)

THE KING AND HIS HORSE.

KING-TSONG, king of Tsi, had a beautiful horse, which he valued very highly. By a neglect on the part of his groom, the horse died. The king was so enraged that he seized a lance, and was about to take the life of his servant.

Yen-Tse, who happily was present, interposed, saying, "Prince, it were unfit that this man should die, without being convinced of the enormity of his crime."

"Convince him then," said King-Tsong.

Thereupon Yen-Tse took the lance, turned towards the offender, and addressed him thus: —

"Child of misery, lo! these are thy crimes: listen attentively to their recital. First, thou art guilty of the death of the horse, which the king entrusted to thy care; therefore must thou die. Furthermore, thou art the wretched cause that my lord, the king, has so far lost command of himself, that he was about to lay his own hand upon thee; lo! that is a new offence, greater than the former. Finally, the whole country and all surrounding regions must learn with astonishment, that the king, my lord, has put to death a man for the sake of a horse; whereby he loses his good name. Son of misfortune, that is thy greatest crime, so many other evils does it draw after it. Dost thou acknowledge it?"

"Oh, let him go!" cried the king; "I will not for him lose my good name. Let him be forgiven."

THE STRONGER ABOVE THE STRONG.

When the King of U had formed the design of attacking the realm of Kyng, and had made his purpose publicly known, he at the same time declared, that whoever should make to him any remonstrance against this undertaking should pay for his boldness with his life.

Tsao-y-Tse, who perceived the dangers of the expedition, thought of a method by which to represent them to the king.

Early in the morning, he went into the garden with his bow. The morning-dew wet his vesture; and as he, at the accustomed hour, came with others in the royal service before the king, the latter remarked it. "Whence comest thou," said he, "so wet and dropping?"

"Prince," he replied, "I come this moment from the garden, where I have seen something remarkable. A locust sat on a tree, and, as it had bathed in the morning-dew, merrily tuned its song. Behind it sat a locust-eater, which it saw not; else would it not have sung so quietly. I, however, saw the locust-eater; carefully he crept near, watched it, and thought already to have caught it. He saw not the yellow-bird, hovering above him, that was making chase for him; but I saw the bird. Already it stretched out its neck to seize the locust-eater, and saw not me, who stood beneath the tree, and was prepared to send my arrow against itself. While I observed all this, I thought in myself, "Ye poor creatures! all busily intent on the near prize, you believe yourselves already certain of it, and see not the danger that hovers over you. If ye saw that, ye would forget your prey, and hasten to save yourselves, — to rescue your own lives."

"I understand what thou designest," said the king. "Let us leave the realm of Kyng in peace. We have enough to do to secure ourselves."

OUR OWN AND OTHERS' FAULT.

King-Tsong, king of Tsi (he who was about to slay with his own hand the groom who had neglected his favorite horse), when he one day had been drinking, threw aside his royal apparel, sat down negligently, seized a musical instrument, and asked those around him whether a virtuous king might not enjoy himself sometimes. "Why not?" they replied in unison. "Well," said King-Tsong, "then let the chariot be prepared in haste, and send for Yen-Tse, that he may take part in our pleasure."

Yen-Tse soon appeared in his dress of ceremony. "We have prepared ourselves," said the king, as Yen-Tse came before him, "to forget business, and pass a pleasant hour. Take it as we do; Yen-Tse, lay aside your robes." "Pardon me, gracious lord," said Yen-Tse, "that I cannot do; it is against our usages. It is held as a rule, that an emperor who forgets himself cannot long

hold his empire; and this rule holds also of kings, princes, servants of the state, and fathers of families. It is said in the Tshikung, Better for a man that he should die in youth, than that he should disregard the usages."

King-Tsong blushed, rose up and said, "I am a man without dignity of character, I confess it; but whence comes it? It is because I have such people around me. They all have part in my fault."

"Prince," answered Yen-Tse, "their part in this fault is not great. When a ruler holds the usages in honor, those like-minded willingly come around him; others as readily go from his presence. Just as naturally happens the contrary, when a ruler forgets himself. Lay not your own breach of duty to the charge of others." "Thou art right," answered King-Tsong, and resumed his royal robes; thanked Yen-Tse, and permitted him to return home. He thenceforth kept watch over himself, and was held in reverence by those around him.

THE STEP-MOTHER.

Under the reign of Sven-Vang, the warders of his castle found in the field a man recently slain, and a few paces thence two brothers, whom they arrested as probably guilty of the murder. As the slain man had but one wound, which indicated, of course, but one murderer the question arose which of the brothers it could be. Neither of them would let the blame fall upon the other. Each said that himself was the murderer. The affair was brought before the king.

"To give both their lives," said he, "would be to repay murder with favor; to put both to death, when one alone can have committed the crime, would be contrary to law, and shocking. Their mother must know them best. One must die: let her judgment decide."

The mother burst into tears as the command of the king was brought to her. "But since I ought and must choose," said she, "let the younger die, the other live."

The judge was surprised, that, against the common feeling of mothers, who generally love the youngest most, she gave the preference to the elder; upon this she spoke thus. "He whose life I save is not my own son; he was born to my deceased hus-

band in a former marriage. I promised his father to regard him as my own son, and have hitherto kept my word. I should break it, if now, to the injury of the elder, and from maternal tenderness, I should choose my child, the younger. I feel what the choice costs me." Sobs and tears choked her words.

When the king was informed of the mother's choice, he gave to both sons their lives.

THE ASSOCIATES FOR YOUTH.

King-kuang, a noble lady, had, since the death of her husband, educated her son, Uen-pe, with great care. She gave him facilities for study; and when, after his course of instruction was completed, he returned home, she took notice of his behavior, and especially of those with whom he associated. When she saw that all his companions treated him with marked consideration, she gathered from this that they must be his inferiors, in years as in other respects; and that he could learn nothing from them.

Once, when the company had retired, she spoke thus to her son: "When the Emperor Vu-vang was passing, on a certain time, from his audience-chamber, he dropped one of the decorations of his person. He looked around him, and saw no one whom he thought he could properly direct to give it to him. His companions were all meritorious, venerable men. He bent down quickly, and took it up himself. Huen-kung had always by him three friends, and besides them five attendants, whose duty it was to take notice of the faults he might commit. He listened to them, and to every one who spoke to him of such. Tshen-kong honored the aged; he visited them in their dwellings, even in the poorest streets, and sent to them from his table. These three great men were princes, yet thus conducted themselves. Thus did it become easy to them to forget the distinction of their rank, and to improve daily. But you, my son, so young and with no princely retinue, you act otherwise. I see only those around you who give way to you in every thing, and acknowledge you for their superior; doubtless all younger than yourself, and not as far advanced as you are. Of what advantage can such associates be to you?"

Uen-pe received her advice with thanks, and altered his company. He sought thenceforth men of mature years, of under-

standing, and of character, associated with them, and was the support on which they leaned. King-kuang, his mother, was rejoiced at the change. "Observe my son," said she, "now he attains his proper stature; he is become a man."

THE SELF-PHILOSOPHY.

One day Uang-yong-ming passed with some of his disciples through the market, where two marketmen were quarrelling with each other. "Thou hast neither reason nor conscience," cried the one. "Thou neither of the two," cried the other, louder still. "Thou art a cheater," screamed this one. "Thou hast," said that one, "a heart full of venom, from which justice and moderation are banished."

Uang-yong-ming turned to his disciples. "Listen," said he: "these marketmen use the language of philosophy." "Philosophy!" answered one, "I hear nought but screaming and wrangling." "How?" said the teacher, "do you not hear that every moment they repeat the words, reason, conscience, the heart, justice? If that is not philosophy, what is it?" "It may be philosophy, but what have clamor and wrangling to do with philosophizing?" "That happens," answered Uang-yong-ming, "because each of them can see nothing but his opponent's faults, and cannot see his own. Oh, how many are there that resemble them!"

"The greatest evil to a man," he continued, "is pride. Is a son conceited? he is not respectful to his parents. A proud subject ceases to be a good subject. A proud father loses the parental feeling; a proud friend, the friendly disposition. What Tsun and Tanshu became, they became through pride; all their faults were but fruits of this evil tree. You who strive for wisdom, withdraw not yourselves a moment from that divine reason which makes the existence of our souls; it is in itself pure and enlightened; and, that it may remain so, you must in all things remove from you the influence of self. That is enough. If this be not eradicated from your hearts, pride springs up, the source of all vices. Why were our fathers so virtuous and beloved? Because they suppressed self; thus humility became easy to them, the origin of every virtue.

Calais, Maine, Feb. 28, 1853.

MR. EDITOR, — At my request, the publisher of the "Religious Magazine" sent the numbers for one year to the author of this sketch. She promised to write to pay for it. A short poem was published in it; but she was taken sick, and died before she had written enough to amount to two dollars. This sketch is found among her papers; and if you think it worthy a place in your periodical, it will meet her engagement. The numbers afforded her great refreshment in her last hours. She expressed to me great gratitude for them. They helped her die in the peace and love of God. I owe it to you to say this much of the good influence of your pages. It may give interest to this sketch to know that it describes the life of a child whose parents are members of this parish.

Yours truly,

THOS. S. LOTHROP.

DEAR MEMORIES OF LITTLE CARO.

FOR THE YOUNG READERS OF THE MAGAZINE.

"Childhood is an open book, on whose unstained pages angels write beautiful truths."

I KNEW a pleasant little girl,
Her name was Caroline;
She was the youngest child of five,
In a Sabbath-class of mine.

Her presence was a pure delight,
She was so fair and good;
I know not if I loved her most
In grave or playful mood.

Her merry voice was blithe and free,
As singing-bird's in May;
Her eyes were like the hare-bell blue,
And open as the day.

Her sunny hair, in ringlets free,
Over her shoulders fell;
While all her little artless ways
Some tale of grace would tell.

Sometimes she wore the "Grecian braids,"
Plaited with nicest care;
With an arch smile and cunning look,
"Classic," she said, they were.

Four summers only had she seen,
Yet she could read as well
As many children I have known,
Who twice her years could tell.

She often left a noisy play,
To read some book in verse ;
And many ballads, quaint and long,
She could with ease rehearse.

Her childish lore I sought to know,
And asked if she could tell
Who was the Mother of dear Christ,
Who loved us all so well.

The answer came in sweetest tones,
While she looked up and smiled, —
“ He was the blessed Mary’s son,
A meek and lovely child.”

One day she climbed upon my knee,
“ The Child’s Friend ” in her hand ;
Her innocent and winning ways
My heart could not withstand,

The while she read, with accent free,
With look and tone of love,
A legend, Catholic and old,
Of “ Jesus and the Dove.”

When first she read this pretty tale,
She asked, with earnest tone,
“ Is this *our Jesus* ? Father, say,
The same, the very one ? ”

Her father said, “ It is the same,
The Holy Christ, my dear ;
And to my little girl, I hope,
He may be always near.”

How just her claim ! oh, favored child !
 The angels know full well,
 Why from her guileless infant lips
 Those words so sweetly fell.

She felt the blessing in her heart, —
 The blessing Jesus laid
 Long years ago, in Palestine,
 Upon a young child's head.

Salem.

S. F. C.

THE HOUSE OF THE LORD.

A SERMON, BY REV. OLIVER STEARNS.*

PSALM CXXII. 1: "I was glad when they said unto me, Let us go unto the house of the Lord."

THE Psalm, of which these words are the commencement, was sung by the tribes of Israel, as they went from their several districts, on their way to the Holy City, to attend the national feasts. Jerusalem was the centre of their religious and patriotic associations. There towered Mount Zion, "beautiful for situation, the joy of the whole earth;" there were celebrated the rites which were the type of their moral and national unity; there were kept the ark of the covenant and the tables of the law, associated with the glory of the past and the hope of the future; there were observed the religious festivals, commemorative of the great passages of their history, the tokens of the divine origin of their religion, the memorials of the demonstrations of God's goodness to their fathers, the symbols of his presence with them, and the pledges of further manifestations of his mercy to the generations to come. As the time of the feast drew near, their hearts turned with longing to the spot where what was most venerable in history, and precious in the hope of the future, would be vividly brought to mind. In the palmiest period of their theocracy, when their religion was yet a spiritual power, breathing life and unity into the soul of the nation, at the

* Preached on Sunday, Dec. 12, 1852, to the Third Congregational Society in Hingham, on the occasion of re-opening their Meeting-house.

appointed time they started in great numbers on their pilgrimage, beguiling the journey with sacred song. They broke the air with the hymn, "I was glad when they said unto me, Let us go unto the house of the Lord."

The temple of our Christian worship is to us the house of the Lord. It is the house of God, the holy place. Not that any act done here, and befitting the place, is holier or more meritorious than any act done, with a proper recognition of its duty, in some other place. Not that an evil act done, or a wrong frame of spirit indulged, here is more offensive to divine purity than an evil act consciously done, or an evil spirit consciously cherished, on some other spot. It is the spirit, the purpose, and the rectitude of it, alone, which makes any act or word holy, wherever spoken or done. Yet it is not without a propriety and significance that we call the edifice, reared and set apart to social worship, the house of God, the holy place. It is invested with sacred associations by the exercises, the truths, the hopes and consolations, which belong to it. It is consecrated by the purpose to which it is set apart. It is the house of God, because in it prayer is statedly offered by the collected worshippers, for themselves, and for all the varieties of want and condition among men. It is the house of God, because its meditations treat directly the responsibility of mankind to their Maker. It is holy, because the Holy Spirit, which inspired Jesus, and was promised by him, breathes anew in those who pray in unison through his teaching. It is the house of God, because in it reigns the thought of what God requires, of the conditions of forgiveness and of his eternal favor, and of his manifestation of himself to the world by his Son. It is the holy place, because it would send a hallowing influence into all the moments, and give a holy interpretation to all the experiences, of life. It is holy, because its services are a time-hallowed and proved instrument of man's sacred education, his training in a divine life. It is holy, because we here consecrate the child to Christ in baptism, and recognize the self-consecration of the adult in baptism and in the communion. It is holy, because here, in common prayer, we think of our dearest blessings as the divine gift, and recognize the divine discipline in our severest trials. It is holy, because generations before us have here sought communion with the only Helper, and come to take counsel of that eternal truth which is mighty to save, and is the same yesterday, to-day, and for ever.

It is holy, because its aisles have been trodden by, and its seats filled with, a generation that is gone, or with contemporaries cut off from us; with parents, or companions, and friends, who are now in the world of spirits, and whose only hope was the changeless truth of God, in which we would trust.

Be this sanctuary, then, still our house of God; holy for its worship of blending spirits; holy for its lessons; holy for its Comforter, Christ's spirit speaking out of his truth; holy for the joy and consolation which God may have given us here; holy for the strength he may have breathed into souls that have finished their course on earth, and gone on their eternal way; holy for its high uses, for its associations and its memories. Never let it be to you a common place. Let the altar have its special sacredness, as your homes have their peculiar guardian feelings. Hedge it round with purity, as you would your fireside. Maintain its order, guard its decency, and preserve its simple beauty. Make its taste and comfort consonant with the taste and comfort which the advancement of art, and the increase of wealth, bring into your homes.

We enter the house of worship, this morning, under new circumstances. I honor the manner in which you have shown recently your zeal for the beauty of the sanctuary. I value the added grace and ornament; but I prize the spirit above the work. It is pleasant to acknowledge that so many persons, of all ages and of both sexes, have contributed to the result their intelligence and judgment, their substance and their personal labor. But one special acknowledgment is to be made. Here, as elsewhere, we note the influence of woman in whatever pertains to religion and philanthropy. For I simply state a fact, in saying that we are largely indebted to woman's sense of fitness and beauty, and, I will add, to woman's peculiar interest in whatever pertains to the administration of religion, for the pleasant aspect with which our house of worship welcomes our return; for I feel as if these walls welcomed us,—as if, not senseless wood, they had resounded to sacred music, and echoed to prayer, and reverberated to thanksgiving, and mysteriously vibrated to human grief, until they had become capable of human sensation, and could silently greet us as we re-enter within them. Gladly we come to the place of our wonted associations. More than one, I trust, when it was announced that the temple was ready for our occupancy,

shared in the feeling expressed by our text, "I was glad when they said unto me, Let us go unto the house of the Lord."

That the house of God may be holy, and its services effectual to their end, there must be a right frame of spirit in all who are concerned in them. What is that frame of spirit, is a question pertinent to the present hour. And the answer is, It is a desire to make these services a reality to the soul, to manifest and to feel the power of truth. Over this pulpit, and within sight of all who enter this house, are written the words, "Sanctify them though thy truth," as expressive of the sentiment which ought to take instant and full possession of our hearts. It is from Jesus' prayer, offered for his disciples, when he was upon earth; and we may feel that he still offers it for all who worship the Father who sent him. It is the prayer which preacher and hearers should offer for themselves and for each other. Truth is the only power to sanctify; and the desire for truth must burn pure and single in him who would manifest, or in those who would receive, its power. The preacher, who would help to make the house of worship a holy place, must study to preach truth, — not himself, not the views of any sect or party, not any popular or fashionable opinion, not what is deemed orthodox in one or another circle of Christian professors; but Christ, that truth which God shall show him out of the recorded life of Christ, after conscientious inquiry into it, with all the lights he can bring to bear upon it from the learning of scholars, from history, from the thoughts of good men, from the experience of his own life, and communion with himself. He should study to preach the life of Christ, as reflected by the evangelists; the life by whose recorded deeds and words God still, as manifestly as he did eighteen hundred years ago in Palestine, — still, to humble and believing minds, sets his seal upon Jesus, that he is *true*; that he is the fully inspired child of the Father, sent to save mankind from sin. Could the life of Christ, as given in the evangelists, be adequately set forth, be made a reality to the Christian world, so that men should know him, — set forth in its high and broad principles, in its truthfulness, in its meekness, in its tender sympathy with sorrow and frailty, in its humanity, and its martyr-spirit, — it would seem that the great end of preaching would be accomplished; that it would at once transform human character; that it would inoculate all mankind, as by a divine contagion, with Christ's soul; and cause their sins, their

strifes and oppressions, to drop from them, as having no longer any nutriment in the spirit. The minister of the word is to try to do something of this great work of making Christ's life the power of God unto men's salvation; to unfold the religious and moral truths it discloses and illustrates, the principles it teaches, and the application of these truths and principles to all human relations and duties. He is to fill himself at that fountain by meditation and prayer; fill himself with faith, hope, and charity; and impart of that fulness to those who shall gather around him; so that, when they shall pass from the place of instruction to their homes, they shall feel how shadowy are earthly interests in comparison with the realities which they have been led to discern; shall know how momentous a thing it is to live, as well as how solemn a thing it is to die; shall feel infused into all their inner frame, by the convictions left there of the sacredness of duty, of the sovereignty of God, and of the love and wisdom of his providence, strength to meet the temptations of the world and of their homes, and all the vicissitudes which everywhere make up man's lot.

This is the ideal of the ministry of the word, perhaps not often nearly approached. It is more easy for the members of the congregation to reach the standard which belongs to them; for a standard, a purpose, is implied on their part, expressed in Jesus' prayer, and indispensable to edification. They should come with a single desire to be sanctified by the truth. They should fling away all passions and prejudices that may conflict with it. They are to look upon the preacher as in position the minister to them, but as in office the minister of Christ; as bound to speak, not for any worldly end, but for truth and God; bound to defend the gospel, its truths and principles, against any source, cause, or peril, from which he believes them to be menaced or impugned. By this view they ought to construe his words, and to listen in hope of discerning the truth, and finding some point of sympathy. Let them enter the house of worship, impressed with the sacredness of the object which, by that very act, they profess to seek. Levity, a vain curiosity, a craving for entertainment or mere excitement, are as fatal checks as the bitterest prejudice to the true influences of the public services of religion. Vanity, display, spiritual pride, an opinionative conceit, make the temple any thing but holy. Let the members of a

congregation meet, hungering for righteousness, conscious of sin and frailty, ready to go to God, the infinite fulness of grace, and to Christ, the opened fountain of that fulness here on earth, and to drink the water which shall be thence evermore in them a well of spiritual life; willing to have conscience awakened, error exposed, danger displayed, the divine law vindicated in all its majesty, as well as the divine love shown in all its plenitude and long-suffering; willing to have the truth, as it is in Jesus, rightly distributed, and applied to every form of evil thought and work and spirit; and then it will not be their fault, if the public exercises of religion be ineffectual, and the house of worship not the house of the Lord.

Grant that the minister of the word should keep the high ideal of his work before him. Let not the members of a congregation think to throw upon him the whole burthen of edification. The responsibility for it lies not exclusively upon him. There is right hearing as well as right speaking. A voluntary effort should come from them as well as from him; an effort to make meditation and worship a reality to themselves. If he, who speaks to them of the great things of God, life, duty, and the soul, should labor to give new significance to old verities, and to those words in which Jesus clothed the imperishable truth given of God to the world, so also should heart-felt convictions and personal experience help them to interpret the gospel, and make it tidings of great joy to their spirits; they should meet the communication with their reflective powers; they should bring their deepest wants and experience to aid the contact of truth with their souls. There is an indolent assent to any statements as formidable as dissent. Let them cling to truth, as they might do if a champion were to spring up in the very moment of the proclamation of it, and maintain that there is no God, no Father, no law higher than man's, nothing which God has taught us; that Christ is a nullity; that immortal existence is a vain dream; that life has no more rational aim than to be amused and grieved for a few breaths, and then die and sink unconcerned into oblivion and annihilation. *That* might rouse the indolent to thought. But without thought and aspiration, and living in the truth, God and Christ, and immortal existence, are practically nullities to us.

The life of Christ ought to give the disciple a new sense of the worth of being, as the sun rises every morning with fresh

beauty to a healthy eye. The sayings of Christ ought, whenever heard, to make his soul swell with a fresh sense of the majesty of perfect truth. Creation ought to call man's spirit daily to worship, and to feel around him the encircling arms of Deity. But, without thought, one may live amidst the light of revelation and the glory of nature, and live without God. And we cannot meditate by substitute; no thinker can think for you on things most sacred, as a substitute, but only as a helper. The help may be essential; but alone it fastens nothing. It does not bring truth into contact with your inner life, except there be a spiritual sense to hear, and a mind to apply it to your wants and experience. Neither can another live for us, so as to give us the divine joy of life. No other can repent, resolve, pray, in our stead. This solemn gift of life we take each directly from God's hand, choosing good or evil with our free wills. More than the clergy have the care of souls. All men have: you, my brethren, have the care of souls; first, in a proper sense, of your own. No words have a magical power to lead you to righteousness. They may mysteriously play around the springs of action; but they are not permanent masters of your free wills. They cannot conquer temptation for you. Neither can they sanctify to you the experiences of affliction. Another may feel with you the throb of suffering. He may study to interpret Providence and duty to the stricken; but he can only help in this: he cannot give faith, religion, in a moment of anguish. But let religion be everywhere a reality, and then the chastened will go under the waves and billows trustingly, holding the divine hand, which shall open, in the deeps of suffering, hidden fountains of consolation, and bring them out of the flood, bathed in the peace and might of God.

The members of a congregation should give their co-operation towards making the exercises of devotion a reality to themselves and to all. The house of the Lord is the house of prayer. It is the place at which the individual worshippers come to concentrate their feeling in an united act of public acknowledgment of their relation to and dependence upon God. This is the chief purport of the religious assembly; and this purport should be kept in mind by those who resort to it. They should come to worship God. And all the parts of service should be regarded as subordinate to this end, — of appreciating more justly our rela-

tion to the Infinite Being, and cherishing and being governed by the feelings which become it. Men would come to the religious assembly, if they were true to the idea of it, not merely or chiefly to hear a discourse, or to listen to fine music, or to be entertained in any way; but to worship God, to give suitable expression to the feelings which all men ought to cherish towards the Infinite Father and Benefactor. Every rational being owes it to God to pay homage to him as the Sovereign of the universe. Every person living in the Christian light owes it to God to pay homage to him as the Father who sent Jesus Christ into the world. This is the point of the original obligation to attend the religious assembly. He owes it to God to join with others in the sign of reverence; to pay this homage in a public manner; to do it somewhere; if not in one company, then in another; with only this limitation, that he is not bound to avail himself of any one as an organ of expressing the religious sentiment, believed to be essentially irreverent and insincere. Within this limitation, charitably construed, and with liberty to seek and to institute a company most congenial in sentiment and doctrine, he is bound to pay homage to God with others somewhere. He owes this to God. He owes it, indeed, to society. If he perform it not, he fails in duty to society. He owes it to himself, to his own character; he may be for it a more reverent, humble, and social man. But he owes it to himself, because he owes it to God. He owes it to society, because he with every other owes it to God. This is the primary obligation. It is in itself fit and right that he should acknowledge by an open sign that spiritual bond which binds him and all to Deity. And if he do this from religious conviction, his social influence and his edification will be secure.

The members of a congregation, then, should come to the temple to join in praise and prayer. They should bring praise and prayer in their hearts. They should feel that the primary purpose of assembling has been answered, if they have personally thanked God for his goodness, confessed their error, and implored the divine grace.

Prayer and praise are services for the whole congregation. Whatever advantages attend the selection of an individual to utter the joint supplication, and of a band to perform the vocal part of the ascription of praise, it is an apparent disadvantage that the whole assembly are not led, so much as they might be,

to participate in these acts. Accordingly it has been proposed to seek a remedy for the evil in part by the use of a litany, to be read in portions by the united voices of the congregation. And it is a question whether the Puritanism we inherit has not gone further in discarding all liturgical aid to devotion than the permanent needs of the majority of worshippers will allow. Another remedy for the evil alluded to is sought in Congregational singing. And it is certainly desirable, if it could be, that the obstacles to a general union of the assembly in vocal praise should be overcome. But it has not yet been shown practicable to surmount them altogether. And while the order of the Lord's house remains as it is with us, let it never be forgotten that the idea of social worship is, that all in one breath send up on one voice every approved petition; that all make the voices of the choir the vehicle for bearing up to the object of worship the veneration or gratitude or entreaty expressed in the words which are sung. And it is pertinent to the subject and the occasion to say, that the choir, as well as the minister, fill a high office in public worship, and ought to feel its sacredness. It is to express the devotion of many as well as their own. Music is an essential to worship. It expresses the infinite, and is suited to carry forth out of the heart feelings which words and common sounds do not embody. There are sentiments of adoration, of joy, of triumph, of tenderness, of submission, of longing after divine holiness, which are only represented and set free and wafted upward on the tones of some fine instrument, accompanied by a voice or voices modulated by the mysterious power of the soul. It is worthy of any gifts or acquirements to do this office in public worship. And those who fit themselves by both musical training and moral culture to give liberty to the infinite emotions of human hearts will do more than they know to purify and solace them, and will give more than the pleasure of an hour, — will render one of the greatest services to their fellow-men.

To return, however, to the current of our main thought: it is the reality of prayer and praise in the people, which is wanted as much as any thing to give power and joy to social worship. There is much complaint now about forms. The cant about the uselessness of forms is grown rife. But all spirit must express itself by outward modes; it must take form, and sometimes it is needful that the forms should be fixed and specially chosen to express a

particular fact or emotion of the spirit. And may not the complaint sometimes indicate a want of life, where it is not suspected, in those who make it? Let each worshipper, for his part, try to make form the vehicle of spirit. His devout mind and serious demeanor will add power to common prayer. And what thought is greater than the idea of worship going up at the same breath from many souls? A multitude penetrated in one instant with a subduing sense of the one Father's majesty and love! If it were so, it would be a foretaste of angelic life. A multitude bowed before the divine compassion, in a common sense of liability to sin and sorrow! Let it be real, and that communion of the weak and sinful is the deepest and most affecting. Is it strange that the mind of the minister sinks sometimes under the greatness of these thoughts? What strength is sufficient for such a burthen of lifting all minds? How that burthen needs to be lightened by the buoyancy of aspiration in all the worshippers! And yet common prayer is so consonant with our nature and condition, that it seems almost impossible that any spirit should wander. Having the same life to live, and the same death to pass through into a mysterious future; feeling the same bond of duty, and encompassed with like temptations; bent under or exposed to the same afflictions; bound by the same chords to others, and by a common humanity to all men; needing all to be forgiven, dependent on the same mercy, — it seems as if apathy would be shaken from all souls; as if pride and passion would fall before the sympathy in common need; as if the supplication would ascend as from one family; as if a pervading stillness would indicate the universal communion; as if each worshipper, out of the depths of his spirit, would contribute something of gratitude or submission, of entreaty for himself or others, to swell the joint offering borne up to the holy Father.

Brethren, God grant that it may be so. Let these offices of prayer and praise be holy to us all. Let us come here glowing with thanksgiving for the mercies which greet us with every rising sun. Let us come attuned to submission and trust by the thought of that Providence which sends the gifts of power, of intelligence, and of sweet affections; and the dispensations of health and sickness, of birth and death, which are always gladdening or darkening our homes. Then the Lord will be in his holy temple, and this will be no other than the house of God.

PALESTINE.

FROM Rev. Dr. Robinson's recent visit to Syria, we are glad to learn that the British government intend to make a thorough survey of the sea-coast of Palestine this season ; a work which has never been undertaken before.

Dr. Robinson's chief discovery appears to have been *Pella*, the ancient town where the Christians found a safe retreat from the horrors of the destruction of Jerusalem. It is now termed Fahil, is entirely deserted, and lies only a few hundred feet to the east of the Jordan, upon high and fertile ground.

He also found some ancient wine-presses cut into the native rock ; a shallow vat for treading the grapes, and a deeper one for receiving their juice. No vineyards exist in their neighborhood. Probably they have not been used for a thousand years.

The same venerable Rabbi, who first became known as the head of the remaining Samaritans to European travellers, is now superannuated, and has been succeeded by his son as the representative and governor of this fading race.

The troublesome questions regarding the supremacy of the Latin Church, represented by France, or the Greek Church, sustained by Russia, over the "Holy Sepulchre" and other legendary localities of Palestine, which was decided not long ago by the Sublime Porte in favor of Western Catholicism, has been made the occasion of another despotic interference at Constantinople ; and the last news gives us the Russian Minister of Marine reviewing his government's fleet upon the Euxine, — its army within the Turkish dominions ; then repairing with a large escort to the presence of the Turkish Sultan, to dictate more acceptable terms ; and the English and French fleets hastily summoned to sustain the trembling master of Syria against demands which he has no power of his own to resist. Palestine ought to be an independent government, and not the vassal of a slave ; a "province of Turkey," meaning the wretchedest caricature of government which can anywise exist, — taxation without protection, — laws without justice, — the restraint of the good, — the unlimited license of the oppressor. Truly, the heart of the people bleeds aloud ; tears more bitter than those of Ramah are shed before

the face of Christendom. Never was there half the justification for any crusade of olden time as would be for the slight effort which might throw off this tombstone of tyranny from a land it has so long crushed.

F. W. H.

THE WOMAN OF SAMARIA.

'NEATH the spreading branches of the palm,
Wearied with travel, Jesus sat him down
On Jacob's well. It was the hour of noon.
O'er burning sands, beneath the scorching sun,
Long way since morning had the pilgrim come;
And now would rest. Thus sat the Lord alone;
For he had sent away his little band
For food. But, as he mused in holy thought,
A woman came to draw the cooling draught.
From mossy depths, in dripping vessel, rose
The crystal wave, tempting the thirsty lips;
And Jesus said to her, "Give me to drink?"
The woman marvelled that a Jew should ask
Of her, a daughter of Samaria's land,
Even a gift so small; for with her race
The olden Jews no friendly dealings had.
"Didst thou," said Jesus, "know the gift of God,
Or for one moment think who speaks to thee,
Thou wouldst have asked that he would give to thee
The living water." "Sir, the well is deep;
Thou'st nought wherewith to draw. From what spring, then,
Hast thou that living water? Greater thou
Than father Jacob, who of old did give
To us this well, and of its waters drank
Himself, his little ones, and all his herds?"
For her poor wordly soul dwelt only on
The stream which satisfied her earthly thirst;
While, with the heavenly wisdom that knew how
To teach from things around him holy truths,
Jesus would show her that the living fount,
Of which he spake, is found the heart within.
"Whoe'er this water drinks shall thirst again;

But that which I can give, whoe'er imbibes
Shall never thirst. For a deep crystal stream
Will through his soul for ever freely course,
Cleansing from sin, and fitting him for heaven.
Good deeds and purposes, love, joy, and peace,
Where'er it glides, will spring and grow and bloom
Like flowers of earth by some sweet river's brink.
But not like them to die, nor fade nor wither,
These flowers shall bloom, this river flow for ever."
The woman, still a literal meaning giving
To all his words, saith, "Sir, to me then give
This living water, that I thirst no more,
Neither to draw come hither." Then, to touch
A deeper chord, and lift her heart above,
He read to her her life: each thought and act,
Her past and present, all were known to him.
The woman heard, and wondered to behold,
In this strange form, a prophet of her God.
Rebuked and chastened, as of sin he spake,
She sought to turn the edge of his rebuke.
"Where, sayest thou, shall men to Jehovah bring
Offerings acceptable; to Zion or Gerizim?"
He solemnly replies, — "It matters not
Whence worship rises, so the heart be pure:
The place alone makes not the offering holy.
God is a spirit, and they who serve him
Must worship him in spirit and in truth."
Then in Messiah she her faith declares;
Saying, that when he cometh he shall teach
Of all things holy. "I that speak am he,"
Saith Jesus. Wondering, she fled; nor paused
Until she met her countrymen, and cried, —
"Come with me, friends and kindred, come and see
A man who told me all I ever did.
Is not this Christ?" Then they, too, came and heard
His holy converse, and believed his word.

L. L.

P R A Y E R .

To prayer! to prayer! our glorious God,
 Father of Christ, "the Son,"
 Jehovah, our Elohim, reigns
 Supreme, the Almighty One.
 He fills a throne of grace: oh, bring
 Your supplications there!
 For no good thing will he withhold
 From humble, fervent prayer.

He giveth like a God: how vast
 The blessings he imparts!
 And in return he but demands
 The consecrated heart.
 And shall frail man, whose life depends
 On his preserving care,
 Refuse before his throne to bend,
 And plead for it in prayer?

When on the bounty of our God
 Thou ceasest to subsist,
 And hast no wants to be supplied,
 No passions to resist,
 No snares to be delivered from,
 No sufferings to bear,
 No soul to lose, no heaven to gain, —
 Then live, neglecting prayer.

But while, within this mingled scene
 Of joy and grief and strife,
 Thou, by so slight a tenure, hold'st
 The gift of mortal life;
 Since there's a world beyond the grave,
 And thou art tending there,
 While God prolongs the day of grace, —
 Oh, give thyself to prayer!

God is an ever-present help,
Whate'er thy trials be;
Call upon him in trouble's hour,
And he will answer thee.
Is any weak, desiring strength,
Life's varied ills to bear?
Let him frequent the throne of grace,
And seek support in prayer.

Art thou afflicted, tempest-tossed;
A parent, childless left;
A weary wanderer on the earth,
Joyless and sore bereft?
Look upward, lift thy soul to God,
Nor sinfully despair;
Christ wipes all tears from every eye;
Betake thyself to prayer.

Art thou an orphan? Is contempt
Or poverty thy lot?
Plead thou with Him who freely gives
To all, upbraiding not.
These are the condescending names
Our God is pleased to bear:
"The Father of the fatherless,
The God who heareth prayer."

Art thou a widow, left alone,
Life's desert-paths to plod?
Bereaved one, give thy heart to Him
Who is the widow's God.
Fly to his footstool, and pour forth
Thy tale of sorrows there:
Full of compassions, pitiful,
Is He that heareth prayer.

He bindeth up the broken heart,
He raiseth those that fall,
He opens wide his bounteous hand,
And cheers and blesses all.

With prayer approach His throne, in whom
We live and move and are ;
In highest heaven supreme he reigns,
The God who heareth prayer.

To prayer ! to prayer ! Life is the time
For our probation given ;
The time to turn from sin to God,
And lay up wealth in heaven.
To prayer ! to prayer ! If grace and peace
Ye need, your hearts prepare :
The Holy Spirit's influence
Is given to fervent prayer.

In brokenness of heart, if thou
Dost thy transgressions mourn,
Laboring beneath a sense of guilt,
Too grievous to be borne,
With prayer draw nigh the cross of Him
Who all our sorrows bare ;
Christ hath redeemed us unto God ;
Oh, give thyself to prayer !

Let all men everywhere repent,
And without ceasing pray,
Who, in the fountain oped for sin,
Have guilt to wash away.
In Gilead there is precious balm,
A great Physician there,
Who heals diseases, pardons sin,
And will be won by prayer.

Believer, look beyond the grave,
Thy heritage is there ;
A crown of life to be obtained,
Through Christ, by faith and prayer.
Thou hast deep need of watchfulness,
Beset by many a snare ;
Strong lusts within, and foes without :
Oh, cease not *thou* from prayer !

Rugged and thorny is the path,
 Marked for the Christian's race ;
 And thou wilt deviate or fall,
 Without God's strengthening grace.
 Then, while he fills the mercy-seat,
 Be thou no stranger there :
 The heavenly manna must be sought
Daily, with fervent prayer.

The prayer of faith availeth much ;
 Prayer is the Christian's breath ;
 It brings and *keeps* him nigh to God ;
 It soothes the bed of death.
 Prayer makes him search his heart, unveils
 The deep pollution there,
 And brings his secret sins to light :
 Ye saints, cease not from prayer.

With earnest prayer seek ye His face
 Who was made sin for us :
 Christ our salvation hath become,
 And will be worshipped thus.
 As ye would 'scape the power of sin,
 And dark temptation's snare,
 Be *constant* at the throne of grace,
 And *persevere* in prayer.

To prayer ! to prayer ! Life's restless tide
 Is ebbing fast away :
 To prayer ! to prayer ! Time hastens on
 The solemn judgment-day.
 With prayer approach the God
 In whom ye live and move and are :
 In highest heaven supreme he reigns,
 The God who heareth prayer.

AN ADDRESS,

BY REV. J. L. T. COOLIDGE.*

GENTLEMEN OF THE CHRISTIAN UNION, — You have kindly invited me to be present with you, and address you on the occasion of dedicating your new rooms to their honorable purposes. I accept this invitation with pleasure, both because of the deep interest I take in the purposes of your organization, and because no one should be backward when called upon to address seriously a band of young men.

I congratulate you upon your bright prospects. I congratulate you upon that prosperity which has so far crowned your endeavors. I congratulate you, that, finding your former place of meeting too narrow and unsuited for your wants, you have been enabled to procure these pleasant and sufficient accommodations. I congratulate you, that you enter upon the possession of these rooms, free from all embarrassments and with such ample assurances of extended influence. May the smile of God be continually upon you, and his blessing, without which nothing is blessed, attend all your Christian plans and efforts for the building up of his holy kingdom, and extending the sway of Christian principle over the hearts of young men of this city of our pride and love!

Gentlemen, the objects of your association must commend themselves to every intelligent and Christian mind. It is sufficient simply to state them: they need no arguments to prove their utility and importance. Those objects, faithfully embraced and energetically pursued, must win to you the prayers, and all the help you need otherwise, from your older fellow-citizens. Every merely moral man must wish you success, and strengthen your hands. Every philanthropist must bid you God-speed, and watch your labors with the deepest interest. Every parent, who has a boy to send out into the world to meet and struggle with all its bewildering temptations, whether he comes from the habitations which fill our streets, or from the quiet home on the hillside or in the valley of the interior, — every parent, who, remembering his exposures and the need of some friendly hand

* Delivered before the Young Men's Christian Union, at the dedication of their rooms in Bedford-street, May 9, 1853.

in the day of his own inexperience, must regard with intense anxiety the signs of your prosperity, and besiege God's throne with supplications in your behalf. Every sister, whose pride is her brother's honor and good report, and who feels like a wound every stain upon his fair name; who has sought, by all her beautiful ministry, to inspire his soul with high hopes, and exalted purposes, and determined energy, and whose heart would be nigh to breaking should he stumble and fall amid the assaults of an evil world, into which he has gone, — every true, gentle, loving sister must greet you as co-laborers with her in the fulfilment of her holiest desires, and second all your appeals with the eloquence of her heart and lip.

The character and objects of your association are peculiar. It is composed of young men of a good moral character; and it proposes to promote acquaintance and fellow-feeling among young men in the city, and introduce them, and those who come to reside in Boston, to valuable associates, pure and instructive amusements and modes of spending time, to safe places of abode, and to the church of God and his Christ. To accomplish these objects, there is established a reading-room, furnished with the choicest periodical publications; and a library, which now contains, I believe, nearly a thousand valuable and carefully selected volumes. Circulars, containing a specification of the purposes of the society, have been sent, as I understand, to the clergymen in the Commonwealth, with the request, that they would furnish every young man, coming from their parishes to Boston, with a letter of introduction to the Recording Secretary, or some member, so that he should instantly, on his arrival, receive the benefits of the association.

There is no feature of sectarianism and partisanship in the constitution or conduct of the society; but, in the accomplishment of purposes which recommend themselves to universal goodwill, the members labor together on principles which exclude none but the vicious from co-operation.

The society is still in its infancy; but, so far as it had advanced, it has proceeded with sound discretion, as well as laudable zeal; and from its future labors we must expect results of very great value.

Such, in brief, are the objects of your association. These objects, faithfully embraced and energetically pursued, would place your association second only to the church itself amid the

instrumentalities for the moral and spiritual regeneration of our city. It would make your association as the strong right arm of the church. Faithfully embraced, and energetically pursued, I say. All depends on this. Unless it be so, all your plans, all your appliances, all your apparatus, your fine location, your pleasant reading-room, your valuable library, will be all in vain, and exist, while they may exist, only as a mockery and a shame, like materials gathered for a grand edifice, but lying scattered and decaying as mere rubbish on the spot they were meant to adorn.

Gentlemen, I do not mistrust this end to your work. I do not believe you propose to yourselves any such fatal issue. I do not speak as one who fears that you will thus willingly and wilfully see the fair plan you have marked out fail of its achievement. I know, at least, that there are many among you who are determined it shall succeed, and that signally and honorably. But I see too clearly the dangers which surround you, the forces which bear against you, the currents which may drift you away from the full and faithful discharge of all your responsibilities, not to warn you to be on your guard.

This association is a Christian association; its objects are Christian objects: It must, then, be managed by Christian hands, and Christian hearts must breathe their holy energy into all its operations, and Christian characters must be its ornament and distinction. If it is to accomplish all that it aims at, if it is to accomplish its highest and worthiest aim, it must, from its presiding officer to its youngest member, be filled with the life which only the Christian spirit can quicken, develop, and preserve.

Now, it is because I see so many influences in this community operating against all purely Christian enterprises, tending to lower the Christian desires and aspirations of young men, and to chill all truly Christian zeal, that I fear, unless you fairly see your danger, and are on your watch against it, this association will come by degrees to stand on a level with many already existing institutions, with which it cannot compete; your rooms will become only as lounging-places for a few light readers, and still lighter talkers; the days of your existence rapidly run their allotted span; and a new monument be erected to another abortive enterprise in behalf of the virtue and religion of the community; a new triumph of the world be celebrated over the kingdom of God and his Christ.

Let me call your attention, then, to some of the dangers against which you must be watchful. And, not to spread my remarks over too wide a surface, I shall make all I have to say turn on this single point, — namely, the danger which besets young men in this community of substituting respectability for holiness as the aim of their lives and the end of their efforts, as well as regards others as themselves.

This is a danger peculiarly imminent in a busy, thriving community like ours. Where head, heart, and hands are so absorbingly employed in merely worldly avocations; where there is such an eager, hot, and constant pursuit of mere business advantages, such an anxious, excited reaching forward to grasp the prizes of wealth, and the influence which wealth secures; such a making haste to be rich, as we may observe everywhere in this community, pervading all society, from the highest walks to the lowest, — it should not be a matter of great surprise, should we find the standard of character fall far below that which God, by the gospel of his Son, has set up for his children's guide, and other ideas than those which Christianity presents, creeping in, and rooting themselves in the minds of men, with regard to the aims of life. It should not be a startling discovery, should we find that the highest aim proposed to the rising generation was little more than that of becoming honest and respectable men, and that the lofty and severe requisitions of the gospel were softened down or set aside as sublime indeed, but impracticable.

This danger presses upon us more imminently than perhaps upon any other city in the land. Nowhere are respectability and decency more insisted on than here; nowhere are men more careful to preserve this reputation. This community prides itself upon its respectability; and its young men deserve, perhaps as well or more than any other, the character of respectable young men. But it must not be concealed, that a controlling public sentiment exists here, which depresses spiritual life. There is a routine, through which every young man, who means to succeed in life, is expected to run, unfavorable to lofty views of spiritual progress. An entire devotion to the interests of his employers, a single eye to the main chance, and a determined pursuit of gain, are the strongest tests of desert among our young men. Prudence is elevated as the chief virtue, and success is made the surest proof of merit.

I desire to be perfectly explicit in this statement. It does appear to me, that views prevail among us which do not promise the rise of a religious generation of young men. The moral virtues are inculcated here, much more on the ground of their fitness to ensure success in life, than for their intrinsic excellence. There is a great deal said about the importance of uprightness in business transactions, and of honesty being the best policy. The community frown darkly enough upon vice, sensuality, and crime. Young men are exhorted to be sober; and they are sober, full in earnest about their own ends, soberly set upon the pursuit of property and influence. To attain a respectable position at a proper period of life is their ruling passion. And what are the means by which this position is reached? Proper subordination, diligence, honesty, enterprise, — good things all, in no wise to be undervalued or contemned; but surely they may all exist in connection with the lowest religious culture. The consequence is, that we have a large class of deserving and respectable young men, whose standard is low, and whose ultimate attainments in any high and holy life must be very small. And, further, these are the very men who will probably fill the positions of responsibility and influence in the community when their fathers leave the stage, and in their turn be held up to the admiration and imitation of the next generation.

That I may not seem to exaggerate, let me ask you what constitutes a young man of good character among us. Who is he that obtains the approbation of the elder men of business here, and whose success is predicted with the utmost confidence? It is he whose eye is directed with most singleness towards accumulation; who never allows himself to be diverted from his business; who, whatever he may be elsewhere, however he may employ his leisure, only keeping this side of dissipation, yet is always found faithful to his employer, ready at his post to answer at his call. This character, so easy of acquisition, is the character which our young men have the strongest inducement to form. This character, so imperfect in its nature, and so meagre in its results, has the approbation of the most influential portion of the community. How are young men to withstand the temptation? The palaces of our merchants, the honors which crown their retirement, the luxury and refinement, the beauty and grace, which their families exhibit, are before and around them; and all these the reward of honesty, diligence, and perseverance in busi-

ness. What must we expect of our young men? Who tells them that these aims are not high enough? Who does any thing but encourage their efforts and laud their zeal, when they devote themselves to the attainment of this attractive position? Who is found bigoted and wild enough to assert that such aims; as *the* aims of life, are low and unworthy, and to declare that respectability is not virtue, influence is not character, wealth and station are not purity of heart, earth is not heaven, public opinion is not the gospel, the voice of the people is not the voice of God?

Now, I say, that our young men, growing up in this atmosphere, are exposed to a stinting in their religious growth; that they are likely to be puny in their religious stature, and will never be perfect men in Christ Jesus. It is this depression of the spiritual and religious principle, and this elevation to the highest post of the simply moral and respectable elements of character, which constitute the chief danger of these times and this place. In this corrupt popular sentiment exist the great difficulty to be overcome, and the great danger to be encountered, by all young men entering upon the active scenes in which they are to take a part, — the difficulty, namely, of resisting this influence of the public opinion, pressing them on every side, like the very air they breathe; and the danger lest they should not effectually resist it, but should fall in with it, and act upon it, and, by adopting its low, unevangelic moral aims, should give their influence to make what is sunk, sink still deeper, and what is already mighty to produce evil still more mighty, instead of taking their position firm on gospel-principles, and, both by a living exemplification of those principles in their conduct and by an open advocacy of them in their intercourse with society, doing all in their power to reform and purify, and bring to the Christian standard, that public moral sentiment which always must be an all-powerful agent for good or for evil to the characters of multitudes.

But, gentlemen, let me say still further, that this substitution of respectability for holiness as the standard of character, besides thus destroying the strength of our noblest powers, and dwarfing our stature as spiritual men, exposes a man to danger in two very opposite directions.

The first direction to which I allude is, that it abandons him without any sufficient check to the control of the one

passion, which is so rife in every industrious and enterprising community,—the passion for gain. In the drive of business, in the tug of great temptation, in the storm of fiery trial, the man, whose anchor is only his desire of respectability, will find it will not hold; it will drag and let him drift upon the rocks or the sands, to be broken and perish. Who can look without intense concern at the growing absorption of men in the avocations of business? We have always been, but never more than now, a money-getting and a money-loving people. Wealth is sought with a self-sacrificing spirit, and with a bold and daring energy, hitherto almost unknown. In the words of one I have lately read, "The eagle on the Roman standard was not followed with more bravery by the legions of the Cæsars, than is the eagle on the American dollar by our adventurous citizens. No knight-errant or crusader ever perilled life with more devotion than we display in deliberately working ourselves to death. We carry this so far that we admire the very ravages which this passion makes upon the mental and physical constitutions of our people. The care-worn countenance and the exhausted frame are looked upon with the same reverence that the dented shield, the bruised armor, and the scarred countenance of the warrior, were regarded in the days of chivalry. We associate intellect with a pale face and an attenuated frame; good business-habits with a care-wrinkled brow; and sometimes mistake the dulness produced by unvarying toil for wisdom. Is it extravagant to say, that our ideal of a highly respectable man is one who thinks only of his business, and works himself to death?" This is none too strong language. Men are hurrying, striving, toiling, all day long, and seem to labor under a sense of guilt when they devote any of their time to aught but business or sleep.

Now, what is to hold this spirit in due check, and within its prescribed limits? What is to prevent it from overmastering the whole man, from so gaining the complete sway as to bind both soul and body to its service, and shut out all heaven from a man's heart? What shall prevent it from rising triumphant over all obstacles, and setting up its dominion of atheistic worldliness? There is no power, in mere respectability, dignified and authoritative enough to bring this eager, grasping, daring, enterprising spirit into subordination. It speaks with no tone of command. It takes hold upon no firm and everlasting principles of justice and

right. Its voice is easily drowned amid the louder calls of interest and passion. No : if a man would resist this spirit and rule it, and not it him, there must be in him the massy foundations of impregnable principle, the spirit of Christian earnestness, the clearness of a Christian heart, the sublimity of the Christian faith. He must be the righteous man of the gospel import. There must be a voice out of the highest heavens speaking a "thus saith the Lord" in the deep places of a man's soul ; a voice to which he reverently bends himself to hearken, and charges his conscience solemnly to obey. There must be a law to which he constantly appeals, the law of God's ordaining ; the law of God's government, by which he rules, and unto which he holds all his creatures to a strict account ; the law which is the foundation of his throne. This law must be inaugurated as the controlling principle of a man's life, holding him firm and unwavering amid the excitements and temptations of a busy life, or it is all over with him ; his good intentions, generous impulses, and honorable sentiments, with which he may have started on his career, will all slip away little by little, he knows not how ; his whole heart will grow hollow, and his whole character be unstrung and demoralized.

The other direction of danger to which I referred is that which arises from the allurements to dissipation which crowd a young man's path in the city's streets. These allurements are rapidly increasing among us. Let any one but observe, as he passes along the streets, and he will not fail to discover on every side the temptations to a life of dissipation. Club-houses, with every adornment of luxury, and every means of indulgence ; club-rooms on a more limited scale ; drinking saloons, with every elegance that can surround the matter of wine and liquor bibbing ; billiard-rooms, in whose brilliant halls gaming and drinking go on far into the night, — these and many other kindred sources of iniquity are becoming alarmingly prevalent. If one, whose engagements have detained him abroad till a late hour, will look about, as he goes homeward, he will perceive, that though the streets are quiet, and honest toil is at rest, and dwellings are still, yet there are lights yet burning, high up in the chambers of our modern tall buildings, or on a level with the footwalk ; and by those lights he will read the signs of billiard and bowling and drinking rooms, plainly showing what it is that is awake and plying its labors amid the hush of the world's toils.

And, besides these things, who does not perceive the increase among us of a class of young men who have no ostensive means of living, yet who, nevertheless, dress well, ride well, and seem to have enough for all their low desires? There are very many, who have no wealth of their fathers to draw upon, who are in no business, that is, no legitimate business; who are in no condition to get money by any lawful means, yet seem abundantly supplied with all they want. One knows not who suffers, — what honest tradesman is pilfered by them, — though it would seem but just that whosoever is so blind as to give them credit deserves to be mocked, — yet they are clothed elegantly, fare sumptuously, and entertain themselves expensively. We are apt to say we cannot tell where they procure their funds. But this is a very significant fact, that their increase, and the increase of billiard-rooms and such like places, is in the same ratio.

Now, what I wish to say is this, that for any young man to expose himself to these temptations and these associates, with no other guard and defence than the mere desire for respectability of character, the mere determination to be decent and moral, with no other ambition, — no other and grander aim, is to take upon himself a tremendous responsibility. It is to enter upon a war, wholly unprovided for its proper conduct, and in which defeat may too readily be prophesied. Not strange would it be, if, amid the enchantments of pleasure and wily associates, drawing their nets sensibly around him, he should find his aims of life gradually become lowered in him, and the flame of pure aspirations burn fainter and fainter; his frail and unsheltered delicacies borne down by the rude and boisterous assaults of a hardy depravity; his weak and flexible moral principles, with which he left the paternal roof, wither beneath the ridicule, example, and the vain words which palliate in his hearing the enormity of vice; and he sink by degrees into a prodigal and worthless life, — into the slough of indolence and sensuality, and moral enervation.

No: to go through all these perils, and baffle them and beat them off, or trample them under foot, there is need of that uplifting, sanctifying spirit which comes only from God through Christ; of that baptism from on high, which cleanses the bosom of all baseness and impurity; of that rooting and grounding the soul upon the eternal, immutable principles of God's kingdom of holiness and righteousness, whence springs alone a strong, consistent,

manly character. It is not simply a good resolution which will hold a man firm and safe. It may seem indeed as iron, as the will grasps it; but it is too often as the tow at the touch of temptation's fire. He needs a faith which takes hold upon God as the deepest reality of his being. He needs to feel, to the very core of his conscience, that he is living in the view of God, and in the very front of eternity; and that there is an account to be rendered unto him and there, as well as to man and here. He needs to feel that he has an interest in Jesus Christ, God's appointed Messiah, and in his great redemption. He needs to pray, pray earnestly and fervently, in the morning, ere temptation comes; in the evening, when for a while his tempter shall leave him. He needs a heart pure as the Holy Spirit can give. He needs the Bible opened before him, with prayer that its wondrous words may be indeed as the voice of God and Christ, speaking to his reverent soul; manna from heaven, which he gathers daily. In a word, he needs to be a Christian man, with holiness as his being's aim, and clothed with the Christian armor, able to endure every hardness as a good soldier of the cross, if he would walk unscathed through these perils as of fire, and come forth with no smell of the fire upon his garments.

I have thus, gentlemen, set before you, as I proposed, the dangers to which you are exposed, and with which you must contend, in faithfully prosecuting the Christian enterprise in which you are engaged. If you would be greatly and worthily successful, you must do battle against that popular sentiment which sets up the respectability of man against the holiness of God as the standard of life. You must press it upon your own consciences and upon the conscience of those who shall join you, and whom you must influence, that this is a Christian institution; that it openly and unequivocally labors for the defence and the glory of Christ and his church; that it takes holiness to the Lord for its motto and seal; that it enthrones God in his rightful seat in the soul, and calls upon all to draw nigh to him, and bind themselves to him in firm faith, and filial piety, and earnest prayer, and steadfast allegiance; to yield themselves with willing hearts unto the power of Christ's redemption; and to build round their lives the sure defences of those Christian principles and motives, which only the Holy Spirit can give and sustain in all their strength and beauty.

This, as I conceive, is your peculiar and special work as an

association. There are other associations for other purposes with which you do not propose to interfere or compete. Let them do their work, while you do your yet more honorable offices. Disguise not, hide not the religious purposes, to which your very name, *Christian Union*, devotes you. Let all your plans, your appliances, your instrumentalities, your lectures, your debates, bear directly to this end, — the voluntary and sublime subjection of heart and life to God and his holy Son for ever.

To these objects we now solemnly and gladly set apart these fair and goodly halls. We dedicate them to the young men of Boston for their mental and moral improvement, for the interchange of all kindly and generous affections, for their union in all great and Christian enterprises. Here may they come with warm hearts and strong hands, to engage in earnest consultation and mutual co-operation in all plans for the moral and spiritual elevation of this city of our pride and love. May they determine that an influence shall proceed hence, that shall be felt in its regenerating power throughout this community. We dedicate them to the young men who come, all-ignorant and inexperienced, from the quiet homestead in the country, with the father's blessing and the mother's prayers, and the sister's love in their hearts, to seek their fortunes in a strange place. Here, in their loneliness, may they find warm friends; in their home-sickness, a tender sympathy; in their temptations, voices of encouragements; and, amid all their perils, a refuge and a sanctuary.

We dedicate these halls to God, the Father Almighty, — to his honor and glory, — to his worship and obedience. We dedicate them to Jesus Christ, the Son of God's perfect love, and man's only Saviour, — to the power of his faith and his redemption. We dedicate them to the Holy Spirit, to its quickening power, to all its inspiring, subduing, purifying influences on the soul of man. We dedicate them to the service of the church of the First-born, to the comfort and support of its fellowship, and to the holiness of its communion.

Receive, gentlemen of the Christian Union, these halls thus dedicated and set apart unto your great objects. Remember this hour, and keep their consecration undefiled. See to it that the light which shines from hence be no wavering, flickering, uncertain light, but a light burning bright and clear, kindled and fed by the very spirit of the Highest, and trimmed by pure and holy hands.

One brief word more, and I relieve your patience. Your history, gentlemen, is but a brief one; but, brief as it is, it is honorable. It has been long enough to have seen more than one of its founders die away from mortal sight. You have recently been called to mourn the departure of one of your most prominent and interested members; one who, from the first commencement of your enterprise, gave of his time, talents, and labors for its best success. It seems indeed a mysterious Providence who could thus early summon him hence. He was one whom we can ill spare from our ranks, — so upright in his manhood, so confirmed in his faith, so devoted in his piety, so ready and efficient in every Christian enterprise. No name will shine brighter on your records than the name of MANLIUS S. CLARKE, and no memory will ever be more worthy to be cherished as among your most precious inheritances. Only see to it, that as the years pass on, and one by one we also depart beyond the grave, we may leave such peace to the mourners round our bed, and such an honored name for the worthy pride of our association.

THE WISDOM OF THE SON OF SIRACH.

(Continued.)

CHAP. XXV. 1—XXVI. 28. — SOCIAL BLESSINGS AND WOES, ESPECIALLY IN MARRIED LIFE.

- 1 WITH three things am I made glad,
And stand happy before the Lord and men:
Unity among brethren, and love between neighbors,
And a wife and her husband living in concord.
- 2 But there are three things my soul hateth,
I am greatly offended at three ways of life:
A man poor and proud; a man rich and false;
An old man adulterous, lacking in understanding.
- 3 That which thou gatheredst not in youth,
How canst thou find in thine old age?
- 4 How pleasant in gray hairs to find judgment,
And in our elders sound counsel!
- 5 How pleasant in old men to find wisdom,
And in the honored, understanding advice!

- 6 The crown of old men is their rich experience ;
And their glory, the fear of the Lord.
- 7 Nine things I judge happy in my heart,
Yea, a tenth will I praise with my tongue :
A man that hath joy in his children ;
He that liveth to see his enemy fall.
- 8 Blessed is he that hath a wise wife,
And he that hath not slipped with his tongue,
And he that serveth not an unworthy master.
- 9 Blessed is he that findeth understanding,
And he that speaketh to attentive ears.
- 10 How great is he that findeth wisdom !
But none is above him that feareth the Lord.
- 11 The fear of the Lord excelleth all things :
To what shall the possessor of it be likened ?
- 12 Any sorrow rather than sorrow at heart ;
And any wickedness rather than the wickedness of woman ;
- 13 And any visitation rather than a visitation of hatred ;
And any vengeance rather than the vengeance of foes.
- 14 There is no venom that exceeds a serpent's fang,
Nor is there wrath above the wrath of foes.
- 15 A dwelling with a lion and a dragon,
Rather than a dwelling with a wicked woman.
- 16 The wickedness of a woman changeth her appearance,
And darkeneth her face like sackcloth.*
- 17 Her husband shall be downcast among his neighbors,
And bitterly sigh when he hears of her.
- 18 All wickedness is little to the wickedness of a woman :
May the lot of a sinner fall to her !
- 19 A sandy ascent to the feet of the aged ;
Thus is a talkative wife to a quiet man.
- 20 Be not carried away by a woman's beauty,
Nor long for a beautiful woman.
- 21 Anger, impudence, and a heavy shame,
Is that wife who maintains her husband.
- 22 A feeble heart, and a heavy countenance,
And a sorrow of heart, is a wicked wife.

* Some read, "like a bear's."

- Slack hands and trembling knees
Is she that blesseth not her husband.
- 24 Of woman came the beginning of sin,
And through her we all die.
- 25 Give to water no passage,
Nor to a wicked woman liberty.
- 26 If she will not be led by thy hand,
Cut her away from thy flesh.
- XXVI. 1 Blessed is the man that hath a good wife;
Yea, the number of his days is double.
- 2 A brave wife cheereth her husband,
And he lives all his years in peace.
- 3 A good wife is a good portion,
And shall be given in the portion of them that fear the Lord.
- 4 Be he rich or be he poor,
At all times his looks are cheerful.
- 5 Of three things is my heart afraid,
And against a fourth I lift my prayer:
Treason against the state, and the gathering of a mob,
And false accusation, are all more bitter than death.
- 6 Grief and sorrow of heart when one woman is jealous of
another:
The scourge of her tongue is laid on all.
- 7 Like an unruly yoke of oxen is a wicked woman:
He that hath her holds a scorpion.
- 8 Great is the trouble of a drunken woman,
Nor can she hide her shame.
- 9 Wantonness in a woman is seen in her daring eyes,
And in their winking lids.
- 10 Over a shameless daughter keep strict guard,
Lest, finding opportunity, she abuse it.
- 11 Keep watch over her impudent eyes,
And marvel not if she sin against thee.
- 12 Like a thirsty traveller will she open her mouth
To drink from any water that is near at hand;
By any hedge will she take her seat,
And open her quiver to every arrow.
- 13 The grace of a wife delighteth her husband,
And her discretion will fatten his bones.

- 14 A quiet wife is a gift of the Lord ;
Her well-instructed mind is above all price.
- 15 Grace upon grace is a wife that is modest ;
Nor is there a measure for a self-ruling soul.
- 16 The sun rising in the high heavens of the Lord,
And the beauty of a good wife in the world of her household.
- 17 A lamp shining on the holy lampstands,
And the beauty of a countenance upon a noble form.
- 18 Golden pillars upon silver bases,
And beautiful ancles upon well-formed feet.
- 28 Two things grieve my heart,
And a third arouses my wrath :
A soldier left to suffer poverty,
And men of understanding undervalued ;
A man returning from righteousness to sin,
The Lord shall have him ready for the sword.

 HEAVEN.

It is an undoubted fact, not to be denied by any, that our thoughts are altogether too much engrossed with earth and time. It will not be denied, that we meditate altogether too little on heaven and spiritual things. If, at any time, we deviate from this beaten track, it is rather to speculate for a moment on the fearful problem, whether it may not be lost to us, or how it can be reached at the least self-sacrifice and self-denial, than *on what heaven actually is, or the true means by which it can be secured.*

There is an excuse for this, on the part of many, that we are forbidden to lift, or attempt to lift, the veil which separates time from eternity ; that heaven has been revealed to us, and revealed as a place of blessedness for the good, beyond which we are not permitted to inquire ; that to speculate further would be an act of presumption, which would end, not in good, but in evil only.

But this, as we think, is a mistaken idea. As with every other revealed truth, so with this, it is revealed by *enunciation* simply, without detail, elaborated statement or argument. This, as every other great seminal truth, is left to individual study and

private meditation as the best means by which our intellectual and spiritual faculties can be most naturally and effectually exercised and strengthened, our best growth in grace secured, and heaven itself be won. This is the manifest intention and method of Providence; and it would be better for some to meditate to madness, than for the race not to meditate at all. A prurient curiosity, indeed, is in all cases unwise and forbidden; but any rational inquiry or reflection, by which our legitimate wishes, grounded on revelation, may be gratified, is not only permitted, but everywhere encouraged and justified. Let us, then, *now* and *often*, meditate upon heaven and heavenly things.

Heaven has, almost universally, been regarded as a *PLACE*; the persons, employments, and conditions of it constituting its blessedness. Others have held, that heaven is not a place, but a *STATE*, or the present happy condition of the soul, whether in the body or out of it. But a moment's consideration will satisfy us, that both of these ideas must be united, and that heaven is not only a *state*, but also is connected with *place*. For we can form no idea of a state or condition of blessedness, unless in immediate connection with a sentient, existing being; and we can form no clear conception of a sentient, existing being, independent of place, where this conscious, living soul must have its home, or place of residence, for the time being. But, while the union of these two ideas is indispensable in forming a clear and correct idea of heaven, the former is much more important than the latter.

When we read in the Scriptures the words "Kingdom of Heaven," or the "Kingdom of God," which are synonymous; when we pray, "Thy kingdom come;" when our Saviour said, "It is my Father's good pleasure to give you the kingdom," and the like expressions, which are many, the idea evidently is, that by heaven is meant the universal prevalence and establishment, by the mission of Christ, of truth, righteousness, and peace, in the hearts and lives of men. When it is said, still more explicitly, that "the kingdom of heaven is within you," it is only another way of saying, that whenever, in any case, *the individual has succeeded in overcoming his evil desires and propensities; when he has brought all his faculties and affections into obedience and conformity to the heavenly will; when he has established within him the power and prevalence*

of truth and duty, of righteousness and love, as governing motives, from which alone can flow true and enduring peace and blessedness, then the "kingdom of heaven is within" that individual; he has become a loyal subject of the new kingdom, and has, abiding within himself, those joys and beatitudes which "eye hath not seen, nor ear heard, and which it hath not entered into the heart of man to conceive," before he hath actually experienced them. This is heaven, imperfectly described; but this, as we understand it, is the heaven of Christianity. Place such a one now in prison, and his cell, however dark and gloomy, instead of being a place of shame and punishment, would be irradiated with a glory more than human or earthly. The consciousness of purity and integrity, the memory of right feelings and deeds of love, the peace and joy of faith and holy trust, would convert, as by a fairy's wand, the intended place of pain and suffering to one where the Saviour had taken up his blessed abode, where "angels and ministers of grace" would be all about him, and where there would be no feeling of loneliness; for "the Father would be with him."

This is heaven; but it is heaven on earth, and clogged and dimmed with earthly conditions. But when the spirit shall be disembodied, and leave its earthly tenement and home, it must still have a *place, some place*, at every moment of time, in which to dwell; and, by uncontrollable affinities and sympathies, by an eternal law as unerring as the magnet to the pole, such a soul must be, and would be, drawn to its own true place in the spirit-land, where, in the presence of the loved and lost of earth, of angels and spirits made perfect, of the Saviour himself, and by the nearer presence of infinite love, purity, and majesty, the joys of the prison-cell, so great even here, would be exchanged for constant and familiar intercourse with such high and lofty spirits, by occupations and employments suited to the purest and noblest aspirations of the redeemed and purified soul, and which no change of place or time could longer diminish or disturb; but which, in the purposes of the All-wise and Good, would "grow brighter and brighter unto the perfect day."

HAVEN.

PUBLICATIONS.

CROSBY, NICHOLS, & Co. have the following works:—

Reason and Faith, by HENRY ROGERS. — Already, the writings of Mr. Rogers have become extensively known and appreciated on this side of the Atlantic, as well as in England. Remarkable rather for clearness and soundness of conception and vigor of statement, than for originality, whether of thought or method, they are very valuable contributions to the right side of the prominent religious questions of the day. What gives them their great value is, that they proceed out of a firm and healthy faith, and handle the insolent skepticism that substitutes audacity for learning, with a wholesome directness. These essays are articles prepared for Reviews, particularly the Edinburgh, to which Mr. Rogers has for some years been one of the ablest contributors.

Discourses on the Unity of God, and other Subjects, by Rev. W. G. ELIOT, jun., of St. Louis. — Among his other eminent and useful labors at his influential post, Mr. Eliot has lately preached a course of doctrinal lectures in connection with the opening of his new and elegant church, one of the fruits of his faithful and successful ministry. These discourses, to the number of ten, are here bound up together for circulation under the auspices of the American Unitarian Association. Designed for popular use, they would only obstruct their own purpose if they handled their subjects under their more philosophical or speculative aspects. They present the author's theological opinions in a lucid, simple, and effective way.

Regeneration, by Rev. E. H. SEARS. — It would afford us a personal gratification to notice this striking and beautiful treatise at length as it deserves. It seems to us to be a noble word in a right direction. It is something new, and perhaps hopeful, that the elder Dr. Beecher should publicly commend, in an orthodox conference meeting, a work issued by the American Unitarian Association, — as he did this.

With C. S. Francis & Co., of New York, the same publishers offer for sale *Leila, or the Island*, by ANN FRASER TYTLER; a book for the young, warm with the spirit of religious trust, and describing the adventures of a shipwrecked child in a way to excite interest, and leave many excellent impressions.

The Emigrants, or First and Final Step, by ALMIRA SEYMOUR,

published by James Munroe & Co., is a well-told story for young readers, illustrating the dangers and temptations of foreigners in our city. The writer is qualified, by experience and a right heart, to treat her subject wisely; and her narrative can hardly fail to yield a salutary lesson, moral and spiritual.

A Dictionary of Congregational Usages and Principles, &c., &c., by Rev. PRESTON CUMMINGS, comprising a great deal of important ecclesiastical and historical information, is a stereotyped work from S. K. Whipple & Co. The first edition of this work, consisting of fifteen hundred copies, was sold, almost wholly by the author, in about ten months after it was published. About six months have been spent in revising, collating, and enlarging it. All the references (about 5,000) have, with the exception of seventeen, been again compared with the originals. Care has evidently been taken to make this edition acceptable, as a plain statement of facts, to general readers of every religious denomination.

Voices from the Silent Land, by Mrs. H. DWIGHT WILLIAMS, published by John P. Jewett & Co. Without a very thorough personal examination, we have heard this compilation of consolatory pieces pronounced, by a competent judge, to be one of unusual merit. The pieces inserted bear some of the very best names in our literature, and include interesting articles translated.

Songs in the Night, or Hymns for the Sick and Suffering: Boston, Benjamin Perkins. — This collection has the same general design with the one just mentioned. The extracts are all in verse, and most of them are, in a good degree, poetical.

Dr. Grant and the Mountain Nestorians, by Rev. THOMAS LAURIE, surviving associate in that mission. Published by Gould & Lincoln. In this work we have not only a fine portrayal of the character of a devoted and true missionary of Christ, but a most minute and thorough account of the interesting people he labored to evangelize, and their country.

The Birthright Church, by the late Rev. SYLVESTER JUDD, of Augusta, Me. — Here is earnest matter, challenging earnest consideration; a thought, that has long pressed heavily on many minds, uttered with emphasis. It seems hardly fair to dismiss a production so vital with the best strength of a thinking man and a believing scholar, and aiming to establish a single and definite idea, with the weak, fashionable phrase of indifferentism, — that "it probably contains some truth, and, although much exaggerated, may possibly afford some useful suggestions," — i.e. may be allowed to teach just what everybody believed before, but not

what it means to teach. Now, the children of Christian parents are either born into the Christian church, or they are not. One of the two perfectly contradictory theories on the subject is true. If the former, then our notions and practices in regard to baptism and communion at the Supper, — the two sole sacramental ordinances of our faith, — demand immediate and solemn revision. It is a great theme. We do not perceive how any sincere Christian, much less any minister of the gospel, can afford to dismiss the matter, after it is once calmly and carefully presented to him, as in this discourse, without taking some definite ground on the one side or the other. For ourselves, we frankly confess we are obliged to believe that all children born of believing parents ought to be sacredly held, treated, baptized, instructed, and confirmed, as of the church of the Lord Jesus Christ. If they are ever found out of it, it should be by their own act, disowning the parental and ecclesiastical covenant. We believe this view might easily be drawn out into a consistent, practical scheme of order and polity, that would yield immense accessions of power and life to Christendom. We have not, it is true, a generation of Christian parents to start with; but, if a beginning could only be made within narrow limits, the reform would be lodged in such a way that it must spread by an organic force.

If Mr. Judd, whose sudden death, just after the preparation of this sermon, was so bitter and wide a bereavement, had been suffered to live longer, and revise his process, he would probably have corrected two or three obvious errors in his reasoning. We have no disposition to dwell upon them, because they do not affect the main truth so powerfully developed in his nervous and thoroughly devout discourse.

We have only space to give the titles of the following pamphlets received, thanking the several authors and publishers: — *Address at the Opening of Williams Hall*, by TIMOTHY BIGELOW, Esq. — *Carious Disease of the Cervical Vertebrae*, by Dr. BUCKMINSTER BROWN. — *Fourth Report of the Ministry at Large in Roxbury*, by Rev. JAMES RITCHIE. — *Twenty-Fourth Annual Report of the Boston Port Society*. — *A Discourse on leaving the Old Meeting-House at Jamaica Plain*, by Rev. GRINDALL REYNOLDS. — *Remarks on "Letters from Washington to Joseph Reed,"* by JARED SPARKS, LL.D. — *Woman's Rights, a Series of Tracts*. — *Hymns and Tunes for Vestry and Conference Meetings*, by Rev. E. M. STONE.